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Anking to the memory of a governor (Chun Shou) of the Fu during the closing days of the Mongol, or Yuen Dynasty. His name was Han Chien and he is usually referred to as Han Kung, or the Duke Han. His temples were the Chun Peh Tsi, the Han Kung Tsi, the Fu Chu Miao and the Ta Chieh Tsi. The following accounts, taken from the Huailing Hsien Chih, give a good idea of the progress of a hero cult in China, starting even before the death of the man himself. We may begin with an essay written by a contempory of Han, the succeeding governor, named Yu Chueh. A pathetic interest attaches to it, because a few years after it was written, the author committed suicide when the city was captured by Ch'en Yiu Liang and finally lost to the Mongols. He failed where the man he commemorated succeeded. The essay was written upon a stone monument placed in the Ta Chieh T'an, or Tsi. " Lo Yin, a man of the Ming Dynasty, recorded that the monument with Yu's essay had on the back the words Ta Chieh T'an written by Han himself. " The stone tablet does not now exist.

" In the 15th year of his reign (1348), our emperor, Chih Chen (Hsun Ti), reflected that he had not yet accomplished any great deed or benefited the people. He, therefore, ordered the premier to change the law for the selection of officials, introducing court examinations for the higher officers and provincial examinations for the lesser. He appointed chosen men as magistrates and before sending them to their posts he gave them a feast in the court of the palace. From that time all the officials emulated each other in their endeavors to fulfil the six duties of an officer, for the best received imperial recognition and promotion. The emperor was satisfied.

" An exception to the general character of officials was Han Chien, the governor of Anking, who did not seek reward. Three years after his appointment the robbers of Yin Chou and Lu An arose, and many followed them. Wherever they went they killed officials and occupied cities. The country had enjoyed long years of peace and men were grown unfamiliar with war. The cities had neither walls nor soldiers, so that whenever the robbers came the officials fled, or the people revolted from their authority. The result was that many cities passed into the hands of the robbers.

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" In the 11th month of the next year (1352), the robbers overwhelmed Susung and captured T'aihu. The officials in Ch'ien Shan removed their families and goods to islands in the Yangtze River for protection. (These " robbers " were evidently the Chinese who eventually overthrew the Mongol Dynasty. They were advancing from the province of Kiangsi northwards along the road to Peking which runs from Kiukiang through the places named. See the *Encycl. Sinica*, White Lotus Society). But Han Chien refused to leave his post. He repaired the moat of Anking and numbered the soldiers to show the people he would not abandon them.

" In the spring of the next year the robbers reached T'ung Ch'en and forced the inhabitants to join them. They attacked Anking but Han Chien led the people against them and won a great victory. However, they came again and in seven months the city was attacked eleven times, a hundred battles were fought, yet still Han was victorious. These repulses increased the fury of the robbers and they gathered a great fleet east of the city, controlling the river for 100 li. Their uproar disturbed heaven and earth.

" The army of the emperor was defeated near the Little Orphan Island and in the 10th month the robbers landed before the South Gate, where a part of the wall had been destroyed, the bricks having been used for houses. To stop the attack Han gathered the emperor's fleet, but the robbers succeeded in burning it completely, and the fire was so great that it spread into the city. Many people and even the officials were so afraid that they rushed to Han, but when they reached the Yamen and found him preparing for battle as usual, their spirits were revived. The people extinguished the fire and fought at the same time. The robbers then fruitlessly attacked the West Gate, and the next day were repulsed from the East Gate. During the night the timber of the destroyed houses was used to stop the breaches made during the day and although the robbers struggled fiercely they could not obtain a foothold on the wall.

" This brave defense enabled the armies of the emperor to reform and relieve the city, the robbers fleeing during the night. When I approached Anking I heard that the city was already in the hands of the robbers, but

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I found the rumour false. When I enquired who had defended the city so bravely, I was told it was Han. If he had deserted his post the city would have been lost. In time of peace Han did nothing to ingratiate himself with the emperor, but when danger approached he far outshone other officials, and his fame cannot be lessened. When I examined the southern districts of the empire, out of thousands of officials I found few men so able. Tzen Tsi spoke of, " Those who can face great danger without drawing back " (Analects), and Han was one of these. There were six hsien under Han's control, Huailing, Susung, T'aihu, Wangchiang, Ch'ienshan and T'ungch'en. The people were brave and loyal, and were able to defeat the robbers because of the ability of Han. Oh, how much he accomplished !

" Ten days after I arrived the robbers came again with a large force and Han fought with me against them. A long time has elapsed since they retired defeated. The government made a record of Han's achievements and gave him the degree of Chung Feng Ta Fu, the second class. His officials also were promoted. I therefore called his hall the Ta Chieh T'an, in order to show Han's virtue.

" Riots and peace follow each other as night follows day. When the men of future generations stand in this hall and think of Han, they must remember the great danger he faced and what he accomplished, encouraging themselves by his example. So the name I gave to the hall not only honors Han, but will be a stimulus to the people. "

This T'an or hall was not apparently considered a temple, but later was made into a Tsi. The next steps in the growth of the cult are seen in the following brief quotation.

" At first Han Kung (the change of name is significant of greater reverence), had no temple dedicated to him, and it was not until the reign of Ming Ch'eng Hua (1455-1488), that he began to receive sacrifices together with Yu Chung Hsuen Kung, (Han's successor, Yu Chueh), in the Yu Chung Hsuen Kung Miao. Later an official built the Fu Chu Miao.

" An official of the Ming Dynasty, named Hu Chang Chun, found the bones of Han Kung and buried them outside the Big South Gate beside the

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river. He built a Tsi over the grave, calling it the Han Kung Tsi. It was rebuilt during the reign of K'ang Hsi (1662-1772), and again in that of Ch'ien Lung (1736-1796). By that time the tablet (Mu Chu), had been replaced by an image. Tradition says that there were two images of Han Kung, one outside the West Gate and the other at T'aihu, copied from that at Anking. The temples were burned down in the 3rd year of Hsien Feng (1854). During the reign of T'ung Chih an official, Wu K'uen Hsiu, repaired the tomb and enclosed it with walls. "

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The following poem was written by Lu Choh of the Ch'ing Dynasty and placed on a stone tablet in the Han Kung Tsi.

An empty temple by the side of the river
To which the waves in their fury dare not come.
On entering the gate old, green pines appear.
These straight, aged trees fill one with respect.
The monks wear well worn robes
To which the water and clouds have added their colours.

In the ancient time of Yuen Chih Chen
The valley was filled with disorder.
In the army was a man named Han
To whom later ages pay fear and respect.
He lost his life for his country
In a last great act of fidelity.
Even now the people of Anhui
Sacrifice and remember his great deeds.
Then they turn their eyes to the cold river.
Where he fought in the old days.

Even as clouds make the earth shine like a mirror
So the deeds of Han Kung remain in the memory of men.

The tomb of Han Chien is still to be seen beside the river, and 769